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SUBJECTS for November 30:

Morning: The Idol-Breaker.

Evening: Elijah among the Ecclesiastics.

OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

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 South Norwood League House, 141, Portland-road, 7, Rev. J. A. PEARSON.
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DEATHS.

AGATE.—On November 22, at 9, Willow Bank, Beeston, Nottinghamshire, Eliza Mary, widow of John Agate, formerly of Dover, aged 79.

WALTON.—On November 24, at Rose Terrace, Ashton-on-Ribble, Frances, the widow of the late Henry Crane Walton, and third daughter of the late Thomas Atkinson, of Ashton Bank, in her 84th year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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•• All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THERE have been new and terrible revelations this week of atrocities in connection with the rubber industry in the region of the Upper Amazon. They are said to be even worse than the horrors on the Putumayo. In a letter which the secretaries of the Anti-Slavery Society have sent to the Foreign Office they call attention to information which has reached them through an Englishman of considerable experience in the tropics. "Our informant asserts," they write, "that the peonage system as it now operates in the Beni, Acre and other districts, is more cruel and more destructive of human life than the old system of slave-owning and slave-trading, the abolition of which our Society has laboured so long to secure. He particularly emphasises the inhuman flogging of women, the forest murders of Indian rubber workers, and the frequent suicides of the despairing white agents. The gravity of these allegations will not, we are sure, escape the attention of His Majesty's Government, and we beg to suggest that, in view of British treaty responsibilities and, still more, the fact that British subjects and British capital appear to be deeply involved, steps should be at once taken to secure a thorough investigation by an official of His Majesty's Government."

* * *

THESE allegations by the Anti-Slavery Society are supported by the information which has appeared simultaneously in

some of the leading newspapers. A correspondent of the *Daily News and Leader*, who voyaged recently along the Amazon to the Bolivian frontier, makes the following statement :—"The life of a rubber-getter is as gloomy, famished, and cruel an existence as there is on earth. He is a slave, entirely subject to the will of his master, and bound to his master by the twilight and silence of the limitless jungle about ; escape is utterly impossible. The forest owner is usually an absentee. He puts a manager in charge, and the manager has to make the place pay. Labour being scarce it has to be imported. Many of the Brazilian rubber-getters are natives of Ceara, in Southern Brazil, who have been persuaded to emigrate. At great expense to a concessionaire they are imported into the Upper Amazon, planted in a forest clearing as remote from their kind as though they were on a desert island, and there they stop till they die. They are put into debt for their clothes, food, and all they require. The prices charged are fantastic, and they must pay off the debt with the rubber they get. They never do. In the more remote districts these labourers are whipped for the most trivial offences. An English traveller on the Beni told me he saw a woman cruelly beaten for upsetting a lamp. Other travellers in the same country have told me of 500 lashes as a common punishment. All these men referred to slavery quite casually, spoke of the consequences of it as a daily occurrence there, and said the padrone of an estate could give whippings for anything he liked."

* * *

THE "Council for Christian Witness on Social Questions"—we wish that it had

a less cumbrous name—has issued its first manifesto this week. It is an attempt to focus the full force of a Christian public opinion upon the problem of a living wage. Some people will perhaps regard it merely as an academic pronouncement, but that is far from being its intention. Religious men recognise that all healthy reform must have the power of moral conviction behind it. It is when we are convinced in a deep spiritual sense that some better thing is within our reach that we rise above mere grumbling and discontent into the creative energy of construction. It is not knowledge that we need,—the misery and wastefulness of underpaid labour are among the plainest of economic facts—but the energy to use our knowledge unselfishly and with high social passion. It is this energy which the manifesto seeks to kindle and to guide into useful channels.

* * *

IN another direction the manifesto is almost equally significant. It is a moving expression of unity of purpose in regard to some of the greatest things of life among men who are conscious of much divergence of opinion both in politics and religion. The primitive church had a strong consciousness of unity, amid all its diversities of gift and calling, because it gave itself quite simply to the tasks of human brotherhood. In recent times many attempts have been made to recover this sense that we are all one in Christ Jesus along the lines of argument or by the conscious elimination of points of difference. This manifesto has revealed a more excellent way, for it at once recognises the reality of differences and transcends them by appealing to the sense of duty, the standards of excellence, and the

loyalties of heart and conscience, which are common ground for all Christian people.

* * *

A WORD may be added about the origin of a movement, which may be fraught with such rich possibilities of good in the future. The Council arose out of a summer school held at Swanwick, Derbyshire, in June, 1912, which was arranged by a committee comprised of representatives from the social unions of the following churches:—The Baptist Social Union, the Catholic Social Guild, the Christian Social Union, the Congregational Union Social Service Committee, the Friends' Social Union, the National Conference Union for Social Service, the Presbyterian Social Service Union. The Primitive Methodist Union for Social Service, the United Methodist Union for Social Service, the Wesleyan Methodist Union for Social Service, the Student Christian and the Brotherhood Movements were also represented. As a result of the discussions at this summer school, a group of people came together and decided to make the attempt to form a body of Christian people drawn from all denominations, which should be the means of focussing and expressing Christian opinion on the broad principles of social progress. Such a body was formally constituted in June this year under the title "The Council for Christian Witness on Social Questions." On this Council there are men and women from all the churches mentioned above, and also from the Presbyterian Church of Scotland. They are agreed in accepting the principle that it is the duty of Christian men and women, and of the churches, to concern themselves with the economic and moral questions which affect the welfare of society as a whole and have a special urgency in the lives of the poor.

* * *

THE Rev. R. J. Campbell made a strong protest against the growing luxury of English life from the pulpit of the City Temple last Sunday. The workers were coming to see, he said, that luxury at one end of the social scale must inevitably mean want at the other end; and when they see—as they do see—the most cruel, selfish, heartless luxury paraded before their eyes by people who admit no kind of responsibility for the evils it is causing elsewhere—the hunger, want, shame, of which it is the direct instrument—in fact, are utterly ignorant that there is any connection between the two things—it is no wonder that they use menacing language. Mr. Campbell warned his hearers that Nemesis may be nearer than these people think. "They are standing on a volcano. Luxury will have to go—it is no use blinking the matter. Living will have to be simplified

all round. The day is coming, whether we like it or not, when the extremes of our social system, or want of system, will no longer exist; when there will be no enormous incomes in a few hands at one end of the scale and untold want and misery at the other."

* * *

WE welcome this great plainness of speech. It shows that the pulpit has not lost its prophetic note, and that we still have preachers who stand in the inspired line of Micah and Isaiah. Selfish luxury has always existed in times of material prosperity, and it is the deadliest foe of religion. At present it flaunts itself with unblushing vulgarity in clothes and food and amusements, and sets a standard of living in our great cities which is fundamentally ignoble and atheistic. But its danger does not lie altogether in the direction which Mr. Campbell pointed out. No doubt it does stir some to bitter envy, though many of the poor have a healthy contempt for the whole thing. It is the people who cling to the skirts of wealth and try to ape its manners, when they cannot afford it, who are most deeply injured in character. They enthrone mammon in their hearts as an object of desire, and all sensitiveness to the spiritual values of life departs. The pleadings of religion are never heard by the soul in its prison-house, and it makes no difference to them whether it is fact or fable that Christ lived and died and won the immortal victory of love.

* * *

THE autumnal meetings of the British and Foreign Unitarian Association have been held in Nottingham this week. In a programme which is not clogged by the need of reading reports and discussing financial business there is always a little more room for freshness of utterance. Discussions on religious subjects usually gain not only in friendliness, but also in candour and sincerity, when no resolutions are moved and no vote is taken. At the present time there is so much to be learned from other people, and there are so many new aspects of truth to be explored, that no denomination can afford to spend its time upon questions of internal politics or self-examination into the causes of its own weakness to the exclusion of larger interests. At the opening meeting at Nottingham there was a welcome expression of the need of fresh points of view, an absence of the familiar phrase which has grown threadbare by long use, and an eagerness to explore new vistas of work. The Rev. W. Copeland Bowie, just home from his missionary tour in Canada, spoke of the opportunities of the new lands waiting for the pioneer, and appealed strongly to the spirit of adventure, without which no body of religious people can hope to save its soul alive.

THE NATIONAL CHURCH AND RE-UNION.

THE other Sunday, when I was in London, I attended afternoon service in Westminster Abbey. There was a large congregation, including not a few of the clergy, attracted no doubt, partly, by the preacher, the Canon in residence, the well-known Broad Churchman, the Rev. Dr. Charles. The sermon was a very remarkable one. I certainly never expected in my lifetime to hear an utterance so liberal, and to myself so satisfying, in that ancient and venerable edifice. It was a noble plea for Inclusion and for Liberty of Interpretation. He pointed out how in the Jewish Church all sorts of religious belief had been embraced, how in the time of Jesus Sadducees and Pharisees, Herodians and Christians had worshipped side by side, how, in spite of wide differences of opinion, they had all belonged to and worked within the same religious communion. And he went on to say that the Christian Church was in the same manner comprehensive until the Reformation. All the various orders of the monks and friars, as well as the regular parish clergy, were in the same Mother Church, and until the time of the Reformation they exercised very considerable liberty of thought and speech as well as action.

Unfortunately, the Reformation, instead of increasing that liberty, destroyed it. Catholics and Protestants in turn excluded the other. Whichever got the upper hand shut out the other as the enemy to the Truth. The Protestants put down the mass. Priests who were found celebrating it were imprisoned, exiled, or burnt, and their congregations were heavily fined. Then the Protestants persecuted one another. And, at last, as we know, toleration and liberty were only secured by the division of Christendom into independent, hostile sects, each going its own way and jealous of the rest.

Dr. Charles pleaded for reunion on the basis of liberty of interpretation. He said it was un-Christian, irreligious, to impose doctrinal conditions of membership. Christianity was not primarily a system of doctrine. A Christian was one who had the religious *spirit* of Christ, and men might equally have this spirit, though they differed widely in their opinions. When the Church began to impose articles and creeds it departed from Christianity. It lost sight of the essence of the matter and adopted a lower and un-Christian principle. We must return to the true and lofty principle. The English Church, as the National Church, must open its doors to all Christian Englishmen, whatever views they held. It must admit them in such a way that they shall feel free within its borders, not bound to this or that. The Prayer Book must be altered to suit the views of modern men. Alternate services may be introduced to satisfy those who are not satisfied with the book at present. People, for instance, who objected to the imprecatory Psalms must not be disqualified for Church membership or repelled from worship within its walls. In the Creeds were declarations which men were not un-Christian for

refusing to believe. Few now could accept such clauses as the "Descended into Hell" and the "resurrection of the body" in their original significance. There must be latitude, through the full recognition of the fact that Christian thought and truth are not fixed but progressive, and that the Church must adapt its worship to the changing needs of the times.

I went away thankful that principles for which we have long been contending should at length be expressed, and so eloquently and powerfully expressed, in the high places of the land. We have stood in our humble way for Inclusion, and for Liberty of Belief, for a Catholic communion and a progressive theology. The public have taken little notice of us. We have been a lonely, isolated people. Our voice has seemed like a voice in the wilderness. And yet to-day the same thing, to all intents and purposes, is being spoken in that glorious old Minster, where generations of kings, statesmen, poets, and scientists sleep, the noblest Christian sanctuary in England.

I came away grateful and glad. I felt encouraged. It did my heart good to think that the Mother Church was moving and moving rapidly in our direction. And then I asked myself whether *we* as a denomination were moving in our turn towards the parent communion. Is there a mutual convergence? The mother draws nearer the daughter: does the daughter approach the mother?

In what way should we approach her? Well, we have suffered from our isolation from Christendom. We have lost touch with the Church and the Church idea, with Christian theology and Christian devotion, with the Bible and Christian literature, and we tend to wander further from Christendom instead of returning to it.

(1) It is all very well to claim kinship, as the Unitarian often does, with the Non-Christian—with the Mahometan, the Confucian, and the Buddhist. We have links of connection with them, no doubt, of a real and deep character; but they are as nothing compared with our affinity by descent and race, environment and temperament, with the Christian. I have heard it said that Unitarianism is wider than Christianity. *That is a breadth at the expense of depth.* Nothing is so profound as Christianity at its deepest, and no fellowship, however extensive, is of the same strength and spirituality. The Christian Church, I am persuaded, with all its imperfections, is the noblest institution on earth, and at its best is the one society completely and entirely worthy of the human mind, the single Fellowship of which it may be said, "Outside its love and worship there is no *salvation*."

Yet we are suspicious of any such Communion. The name "Church" is so associated with sectarian feeling, with tyranny and bigotry and wrong, that we overlook its vast good, and are in danger of forgetting the magnificent conception underlying the name. The Church, and the Church alone, is the comradeship of men and women as sons and daughters of God, in the worship of the Father, and the endeavour after the perfect man "unto the measure of the fulness of the stature of Christ." It is vain for Mr. Bernard

Shaw to say that such a comradeship has never existed. Christendom as a whole has certainly never realised this ideal, and perhaps it never may; but in every age, and in every congregation, there have been groups of lives, or at least individual souls, whose influence has been of this high and uplifting nature. In their presence the community has breathed a different air, and had glimpses of a holier world.

(2) In the second place, have we learnt all we might from the Old Theology? Is there yet something we have to understand and lay to heart in the doctrine of the Trinity? The other day I was standing in the fine old parish church of Chesterfield—familiar to travellers for its quaint warped spire, and filled on a Sunday evening, I am told, as so many of our parish churches now are, by a working-class congregation—before an altar in a side chapel, on which, below a handsome reredos, were the words in Latin—"By Thine agony and bloody sweat, by Thy Cross and Passion, good Lord deliver us!" These words are also to be found on Hartley Coleridge's tomb in Grasmere Churchyard. Have we in our view of the Father anything quite so deep and moving as the thought that seeks expression here? Does our God love us with this urgency? *Is He yet quite worthy of His Son Jesus?* If our Father were the Christ of some of the prayers and hymns of Christendom, would not our churches be fuller than they are, and quickened by a new spirit?

(3) Again, we miss the influence of the Bible. We no longer fear the Bible, but we do not adequately love it. The light of the Higher Criticism is no compensation for the old reverence. Without the reverence, the criticism is dust and ashes. In Psalm and Gospel, in the Epistles of St. Paul, in proverb and prophecy, in Job and Deuteronomy, in the ancient stories of patriarch and judge and king, there breathes a freshness and a charm, a sense of God and His righteousness unparalleled in any book or any collection of books that modern culture can gather together; and I venture to say that if we need guidance or encouragement in any matter ethical or religious, there is hardly a passage from general literature which may not be bettered from the Old or New Testament, or the Apocrypha. Would our churches and schools be going down if our people were fed on these mighty volumes, and their minds enriched by its priceless treasures? Depend upon it, Christendom will not follow us in our neglect of what is, if anything is, the very Word of God.

I almost hesitate to speak of the Prayer Book. The purest instrument of oppression will become anathema. We come to hate a book that is tyrannically imposed upon us. Nevertheless, it is not the book's fault. The history of religion in England for a thousand years is written upon the Book of Common Prayer. It is a splendid classic. It is *par excellence* the book of English piety. No other work in our language can compare with the devotional books of Christendom. Romanists and Protestants, Anglicans and Puritans have had a hand in it. As we turn over its pages we feel its astonishing Catholicity; and it only needs another of

its many revisions to fit it for our use. A few omissions and additions would make it a masterpiece for Unitarians as it is now for Trinitarians. So essentially, *Christian* is it, and therefore *universal*. We need desperately such a book among us—not merely in our public services but for private use.

We may thank God for the approach of the Church to principles we love and cherish. I wish I could thank Him for equal evidence that *we* were returning to the Mother Communion in such important matters as I have specified.

EDGAR I. FRIPP.

THE JOY OF SELF-GIVING.

BY EDWARD LEWIS.

ONE of the loveliest things in Rabin-dranath Tagore's second volume of translated poems, "The Gardener," and contrasting with a strange sense of weariness which pervades most of the other songs, is that which tells of a maiden who waited the passing of a young prince, and tore the ruby chain from her neck and flung it in his pathway.

"I know well he did not pick up my chain; I know it was crushed under his wheels leaving a red stain upon the dust, and no one knows what my gift was nor to whom. But the young prince did pass by our door, and I flung the jewel from my breast before his path."

Here is the very wine of life. For the sake of contrast, think of "Lord, we have left all to follow Thee, what shall we have therefore?" or "Cast thy bread upon the waters, and thou shalt find it after many days"; how these second clauses spoil the whole thing! Or think of that terrible verse in a very popular hymn, beginning

Whatever, Lord, we lend to Thee
Repaid a thousand fold will be.

Or, from the negative side, "Cast not ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Most men of spiritual insight and feeling find something wrong in these things. But this pagan girl had the secret. Why is it—the appeal is to experience—why is it that nothing gives such joy, such satisfaction, such a sense of absolute worth and goodness, as an act of complete, utter, unmotivated self-giving? There is no joy like it in the whole round of life-experience. If a man does not believe this, it only proves that he has never given the whole of himself away for nothing. Many a man gives himself up to an ambition; or to his work, or to some cause; he is quite willing to sacrifice the present to the future, or the here to the hereafter; if he is a Christian, he is ready to give himself up to a discipleship which means suffering and much unnatural limitation "for the joy that is set before him"; and there is no denying that there is much joy and satisfaction in these self-givings which are purposive and serve ends; but it is short of the perfect vintage. The motives water down the wine. If there were only the chance of failure, it might not

matter much; but unfortunately there is the chance of success. Pure and unpolluted joy is only self-giving which cherishes no hope, seeks no end, serves no purpose, has no motive—at any rate, no conscious motive.

Why is this? Two reasons may be offered in explanation. In such acts the man is absolutely delivered from the world. He is hampered by no consideration. There is no care, anxiety, or concern. There is no question of results or effects, or returns. There is no need for justification. There is no hindrance of prudence or calculation. Such an act is a perfect thing in itself. The man neither expects commendation nor does he fear condemnation. He is absolutely free in his action, that is to say, it is the act of his whole personality utterly undetermined by any external thing. His soul is a perfect harmony; thought, imagination, feeling, desire, impulse, law, love are "one thing." It is a consummate act.

Another reason is that, in such an act, the soul gets right home to God. When we seek an end, however lofty, our action has its term. Our pulse of effort realises itself when the end is attained. It stops there. It may begin again elsewhere; it may proceed to other ends. But in this case the man gives himself to nothing; he gives himself right away. His soul pours itself forth into God "as pure water with pure water." His breath goes forth and meets the Breath of God, and there is a commingling, like the breathing of lovers face to face. Or it is like the perfume which the flower exhales from its heart, and which mingles with, and becomes, its own atmosphere. In such an act the soul becomes part of the divine Being in a kind of ecstatic consciousness. It is an incipient realisation of universality. There are no boundaries; it is mergence.

People speak of immortality, and usually think of the little, narrow, separated ego of which they are at present aware, and imagine it going on and on, remaining bounded by its present self-consciousness, but able to move more swiftly, to see further, to become possessed of more recondite information. One may be permitted to hope that this is a delusion. It may be argued, but it will scarcely bear contemplating.

In my most joyous moments—and here I had better speak plainly for myself alone—I like to think of myself bequeathing my body back to Nature; I like to think of its minute parts which have thrilled with my sensations, or vibrated with my soul-energies as the musical instrument vibrates to the soul of the master, and perchance retains some echoes of the same, passing from me and entering again into life in the petal of a flower, the leaf of a tree, the heart of some wild woodland thing, or joining in the dance of the dust that reveals the light of the sunbeam. And when I come to slip this mortal consciousness I do not think that my chief joy will be in the thought of the work I have done, the success I have achieved, the thought-system I have helped to develop, or the institution I have helped to establish; but rather that the ideas which I have sprayed forth

in a kind of fountain-joy, often in consequence, often irrational, often incoherent, but all vital and highly charged with Me, may fall into other minds, and develope there, and fructify thirty, sixty, or a hundred fold; or that pulses which I have radiated from my personal life-centre, in the sheer eager joy of self-expressive living, often dangerous and harmful, I make no doubt, but pure and unmixed Me, shall pass into other souls and give to them a new quality, a new sparkle, colour, vitality. Are we not told to "be fruitful and multiply?" And how can we do it save by giving ourselves away, distributing ourselves?

There are some plants which, if even a small fragment of the leaf be taken and planted, will give rise to many other plants after their own kind. May it not be possible that an idea of mine, or a life-pulse of mine, issuing like sparks from a quick fire, may—since it must be true that the whole Me is in each original idea and each spontaneous life-pulse—find lodgment and take root in other matter than my own body, and developing there become a Mind, a Soul, which will be, as it were, an extension of me, an expansion of me, me in another place, or age, or setting? And may not the completely satisfying joy which one finds in this unreflecting, uncalculating, unmotivated self-giving be associated with a kind of unconscious prescience of this enlarged, expanded, distributed, multiplied, universal self-life?

Be that as it may, the joy is indubitably there. The cup of this exhilarating, intoxicating wine that maketh glad the heart of man is to our hand. Most of us handle the thoughts of others, instead of spraying out our own; our minds are observers of the minds of others, and if by chance an original thought arises we look round and say, "This is not what other people are thinking, there must be something wrong about it," and so we keep it dark. We live our lives like a man in a room whose walls are adorned with pictures representing the recognised ways of deportment, behaviour, virtue; and if a spontaneous impulse arises within us which does not happen to be tallied in our patterns, we suppress it. As if that Eastern maid, watching the Prince pass by, instead of flinging the jewel from her breast into his path, to be crushed beneath his chariot wheels, had said, "This is improper, unseemly, indecent, unmaidenly." She would have missed a superlative joy, a memory which would shine like a glad star in her heart for ever.

I go back in my mind to a memorable day in my life long ago, when I did something which was irrational, unjustifiable, immoral, useless, and for which I was made to suffer; but so far from feeling regret or repentance, to this day I measure how old I am, not by the tale of years that have passed over my head, but by the difficulty I should now feel of giving myself away in an action so impulsive, unmotivated, generous, and foolish.

I do not think that life, under our conditions, could be lived out on this plan, alas! but let us have courage to take a holiday now and again from prudence, correctness, concern, and the doing of useful things.

NONCONFORMIST CHURCH ARCHITECTURE.

IV.

THE Gothic revival, which gradually transformed the whole range of ecclesiastical art, can be traced, curiously enough, to almost the same date of origin as the Greek. About 1760, Horace Walpole built a villa in what he imagined to be the "Gothic Style," and this was the first fruits of a general inclination towards ruined abbeys and the cultivation of the picturesque, as a reaction from the excessive classicism of the time. The architectural revival was part of a widespread return to the Romantic in art and literature, which found later expression in Scott's novels, and on the religious side in the Oxford movement and the tendency to revert to pre-Reformation types of service and ritual.

But while the Greek revival had sprung full-grown from the pages of Stuart and Revett, like Athene from the head of Zeus, its rival suffered a long period of immaturity in which the real nature of Gothic architecture was never remotely understood; it was the penalty of a literary origin that attention should be concentrated on decorative details, to the neglect of the principles of the style as a constructional system.

This great fallacy can be stated in the barest terms as a belief that any sort of building is "Gothic" if it has pointed windows and arches; its application had the most disastrous effect on religious architecture for nearly fifty years, and in some quarters it seems hardly yet to have died out. Ruskin himself contributed as much as anyone to perpetuate it by his way of approaching the subject. His architectural *ethics* are perfectly sound, and his tirades against shams—oak-graining, marbling, and all imitations of a good material in an inferior one—have long since been accepted as just; but he had no knowledge of architecture as construction, and regarded it as an affair of beautiful ornament. The title he chose for his great work, "The Stones of Venice," symbolises his whole attitude: it was not the architecture of Venice which he cared about so much as the beauty of the carved capitals in the Doge's Palace, and the colouring of St. Mark's—"that most subtle, variable, and inexpressible colour in the world, the colour of glass, of transparent alabaster, of polished marble and lustrous gold."

This kind of gorgeous literary rhetoric blinded his contemporaries to the weakness of theories which were often formed to justify his own admiration for particular buildings, and, indeed, these admirations sometimes drove him to awkward pieces of casuistry, as when he defends the marble veneering of Giotto's Campanile on the ground that no one would imagine it to be built of marble—which is just what anyone would imagine, who was unaccustomed to Italian decorative methods.

During this earlier period the Nonconformist architect was in even greater difficulties than his Orthodox brother; he was obliged to retain the traditional

type of chapel, and could not dispense with the galleries and central pulpit, or elongate his building into any semblance of mediæval form. All he could do was to point his windows and fill them with tracery (sometimes made of wood, for economy's sake), and attach pinnacles and battlements to the exterior instead of columns and cornices. Still, this was better than nothing, in his sight; at a much later date it came to be understood that the Gothic builder pointed his arches, not because he thought they looked pretty like that, but in obedience to the profound structural necessity that, in a vaulted roof, arches of varying widths should reach approximately the same height. In 1839, however, the west front of Effra-road Chapel, Brixton, probably appeared to the building committee to be no less truly Gothic than the west front of Rheims Cathedral.

After about 1850, we find the gradual adoption of the church plan—a great advance architecturally, though the change rather outran any corresponding change in the form of service. The dilemma now was that the mediæval plan did not suit the practical requirements, while if these were properly met the building could not be genuinely Gothic. The problem of the chancel is a case in point; it may, of course, contain the communion table, but unless the choir is seated there, it becomes a mere useless excrescence, and to this day only serves in many places as a glorified passage from the vestry to the pulpit. Side aisles, again, were originally processional pathways, and to use them for additional seating accommodation renders the preacher invisible to about half their occupants; transepts have great drawbacks for the same kind of reason, and a narrow and lofty nave is generally bad for acoustics. And yet Gothic church architecture means all these things, and not simple traceried windows and clustered pillars.

In this transition period, the exterior seems to have been more open to suitable treatment; the churches at Hackney and Islington are successful, while those at Bury, Gee Cross, and Hope-street, Liverpool, are exceptionally good, for so early a date. Internally, however, while Hope-street Church is unduly narrow, and has pews in the aisles, and a useless chancel, the London examples frankly conform to the demands of congregational worship, and are hardly Gothic in a constructional sense, though they approach this ideal more nearly than the chapel at Bank-street, Bolton, which attempts the impossible task of combining mediæval architecture and side galleries; or at Dukinfield, where the whole of the "east end" is occupied by a huge organ and screen, with the pulpit perched up in the centre as part of the decorative casing.

The minor arts and crafts of the church also passed through a dark age before their real essence was recaptured. Stained glass, for instance, up to the time of William Morris and Henry Holiday, was one of the worst offenders, and with a palette of crude and violent colours like aniline dyes, succeeded only in blocking out the light, instead of performing the proper function of admitting it with

added beauty. Glossy black and red "encaustic" tiles were another snare, and, unfortunately for us, possessed great lasting qualities: while the Ruskinian crusade against grained-oak resulted in a dreadful efflorescence of varnished pitch-pine—of all methods of treatment the most detestable in colour and surface; while even oak itself was invariably varnished, and its particular beauty of grain and texture thereby destroyed.

Looking at the period as a whole, we now recognise that most of the talent and enthusiasm shown by the Gothic revivalists was futile and misdirected, and that very few architects rose above the mechanical copying of the letter, to a comprehension of the real spirit of mediæval architecture.

Has the nineteenth century, then, nothing to show which may rank with the Octagon at Norwich, or with Friar's Lane Chapel, at Ipswich, as happily solving the problem of its own age? The case is not so desperate as that, but the century is far advanced before the claim can be made good. Among our later churches, those at Todmorden (1869) and Flowery Field, Hyde (1878), are notable, the former for an extremely beautiful spire—by far the best we can show—the latter for a dignified tower, and both for good exterior grouping and a successful realisation of a system of construction as opposed to a mere collection of ornamental details.

But the best example that I can quote is the Old Meeting, at Birmingham (1885), a church which is perfectly successful in fulfilling the requirements of true Gothic design and of a modern religious service. The material throughout is a rose-red sandstone of beautiful quality; the nave has the great width suitable to a large congregation, but avoids by a still greater height any violation of the right proportions; and the slender vaulting shafts are carried down to the ground, a most important element in a Gothic composition, as binding together its three horizontal divisions. The transepts and chancel have enough depth to give meaning to the central space, but not so much as to separate their occupants from the rest of the congregation; the choir is seated in the chancel with the organ in the correct place at its side, and partly facing down the nave, and the aisles are solely passages and, therefore, the pillars obstruct nobody's view of the preacher.

The whole effect is one of great space and dignity, concentrated in a way which is not, perhaps, characteristic of the English cathedrals, with their long-drawn vistas, but is found in its highest form in French examples, and pre-eminently at Chartres.

The exterior is equally satisfactory, and though essentially Gothic, it is not a copy of anything; you would not mistake it for a restored mediæval building, or for a country church which had been gradually surrounded by a spreading city; it looks just what it is—a modern town church for congregational worship.

At present, the church falls short of its own standard only in two respects; the interior woodwork is poor in material and design, no doubt owing to some mis-

calculation as to available funds, while the pulpit, instead of being placed by the chancel arch, stands on that side the central space which is nearest to the nave, so that the preacher has his back to the south transept and thereby renders it useless for seating accommodation.

But these are only accidental defects which time may remedy, and meanwhile the Old Meeting is a building of which we may be proud, as an admirable essay in the adaptation of traditional forms to modern purposes.

RONALD P. JONES.

EURIPIDES AS A RELIGIOUS TEACHER.

THE writer who is the most independent-minded, and whose message is the most universal, would seem to be in the greatest danger of being misunderstood, both in his own and in succeeding ages. His contemporaries will find him too much for their peace of mind, and set him down as a dangerous person; posterity, not content with contrasting his work over-favourably, as a rule, with the average of his time, will tend also progressively to modernise him, and will delight to produce his support for the latest tenet of the hour. Euripides has suffered signally in both these ways. Fifth-century Athens, in the person of its average citizen, found him preposterous; modern England hails him as a comrade, and is at times in danger of forgetting that he really was an ancient Greek at all. Professor Gilbert Murray has done more than any other living scholar to avert this danger of detaching the dramatist from his surroundings, and at the same time to bring him vividly before our eyes as a real man with a message for us. Euripides becomes in his hands neither a mere name in history nor a mere mouthpiece of universal theories, but a great personality in his own age, and a great influence in literature and thought.

A little volume in the Home University Library ("Euripides and his Age," London: Williams & Norgate, 1s. net) sums up Professor Murray's conclusions on the whole subject—Euripides' life and surroundings, the ideals of Attic drama, his plays and their message, the development of his thought, and his attitude to life. The very small compass of the book (so small that one still hopes for an expanded treatment of the subject at some future time) makes the author's achievement the more masterly; the "hand-book" atmosphere is entirely avoided, and we find instead that sympathetic power and that grace of expression which we associate with all his more detailed work.

The side of Euripides which will always appeal most strongly to many readers is his attitude towards religion. At this point he continually baffles and attracts. Is he a sceptic, or a mystic—an iconoclast at heart, or the prophet of a higher faith and worship? The phrase "Euripides the Rationalist" has been widely adopted, and often without much understanding of what Verrall himself meant it to imply. We shall be safer in leaning to the other

side, and in seeking at the heart of Euripides' message something that is, at the least, not destructive.

The basis of Greek drama was religious; and in its earlier phases divine beings were commonly represented on the stage, in converse with men. Sophocles, mystical in his religious feeling, and absorbed chiefly with the interplay of human character, almost entirely avoids such representation. Euripides seems deliberately to revert to the more primitive usage, and gives us again and again a divine personage actually upon the scene. In several cases this participation of gods in the action serves to show them as imperfect—as cruel, callous, partial, less and not more than human. The most signal instance is the *Ion*, where Apollo himself, in some other aspects the most spiritual figure in the Olympian group, is held up to shame and execration as the author of a foul and cruel wrong. The god does not in this case actually appear, but his absence from the scene does not spare him censure. And yet, on the other hand, Euripides will repeatedly conclude plays with some divine apparition, gracious and kindly, with reconciling words from a splendid being—a manifestation impressive, and, so far as we can see, seriously devised. What can these contradictions mean?

Many will say that evidence of the former class is enough; that Euripides is the rationalist through and through, breaker-down of immemorial legend, deliberate violator of sacred places. "Gods? these are your gods!" he says. "Away with them!" Religion becomes to him a fantastic superstition, and worship the prostration of splendid humanity before imaginary creatures infra-human. *Man* is the centre of the stage—the gods are nothing.

Suppose, then, that it is so; how does Euripides represent man and woman? Hardly, after all, with the proudly self-sufficient note of the true humanist. If these gods do not count for protection and solace, they do perforce count, and often cruelly, for blows and defeat, and numbing pain. There are doubts, too, and conflicting emotions, and wild gusts of passion, most resembling

Blank misgivings of a creature
Moving about in worlds not realised.

Euripides is "the most tragic of the poets," says Aristotle, because "many of his plays end unhappily." It is in virtue of this recognition of, and poignant sympathy with, the sorrows and passions of mankind that we call him "the human."

So, even though man may refuse his homage to "the gods," he is left a creature of suffering amid all his freedom. He is not self-sufficient, and the world as it appears before him cannot make him happy. Is there no way out, no solution of the problem? The tokens of Euripides' solution are woven into the very texture of all his work, though often the discerning of them is a task for the heart rather than the brain. There is, in the first place, the sheer beauty of the whole fabric. It is a beauty which fascinates and yet eludes in the original language. In the best translation it must lose much of its first glory, even though it may take much compensation from the translator's own

thought. Euripides' words have, in fact, a quality of individual colour which makes him the most untranslatable of poets. His beauty is an atmosphere. A man who lives and works in such an atmosphere is not, as a rule, without religion in the widest and truest sense.

Along with this sense of beauty we find that which usually, indeed, accompanies it, and which in Euripides seems at times almost to overpower it—the sense of mystery. Whether it be mystery of sorrow or of joy, he finds life full of it; and he expresses the discovery in words that elude us more than ever. The nurse in the *Hippolytus*, a homely and unheroic creature, calls life "this something that glistens on earth"—what is it? The word "strange," "wonderful," recurs again and again; motherhood, death, love, sorrow, all the great mysteries are "strange." Now the one man who is completely and (if such a thing can be) incurably non-religious is the man who understands all, and cannot wonder.

There are passages which take us still nearer to the heart of the matter. Two such confront us in the most tragic of all Euripides' plays, the *Trojan Women*. Hecuba was Queen of Troy and mother of heroes; she sees the city in flame and ruin, and she is led away a widowed, aged, childless slave. Then, even in her anguish, she cries, "Yet, had not He brought us low, nameless had we been, and no man had had a song of our story in time to come." Misery has somehow its own glory, which happy obscurity must miss; it is not only "strange," but splendid. And there is that scene (Professor Murray calls it "perhaps the most absolutely heart-rending in all the tragic literature of the world") in which Andromache lets her little only son go from her, to be slain horribly by the Greeks. Right in the midst of it we somehow forget, for a few verses, the anguish of the whole; all we know is the mother's consuming love for the sweet little body in her arms. It is that which matters most; the misery breaks out again with redoubled force, but for that moment love has set these two out of reach of their enemies' utmost malice.

These instances are taken from among many. It is, in fact, a revision of values that Euripides sets out to achieve; and the inner meaning of a situation, once reached, changes its whole character for us. Love is discerned behind misery or hatred, or glory behind shame; or, less positively, both sides of an issue are simply presented, and though baffled and perplexed, we at least learn to refrain from taking the first solution as the only true one. Euripides' whole attitude implies the recognition of something *beyond* that which appears. Certain vague expressions, naming a "Great Understanding," a "Law," an encompassing "Heaven," are his utmost ventures into positive theology. But at every point he gives us exquisite beauty, reverence for the inscrutable in the world and in human nature, and, above all, this transforming sense of the deeper values of things. If such a thinker is not "definitely" religious, he is at least religiously-minded.

It is in view of this higher synthesis, this sense, vague or clear, of "something far more deeply interfused," that he feels

called to expose the polytheism of his day, and the crude legends only half believed, but seldom boldly rejected.

Heartily know,
When half-gods go,
The gods arrive.

The Apollo and Artemis and Aphrodite of tradition are only half-gods, and they must go. But the *deus ex machina*, under whatever name, takes his place on the positive side. His appearance may be in origin a mere piece of stage convention; but the reason why Euripides chose to use it goes, as Professor Murray makes clear, much deeper than convention. Such a divine appearance ends the tragedy on a higher, calmer note than any human character could sound. It is like the unearthly sweetness of the choral lyric that follows some scene of poignant tragedy; it is a readjustment of values.

Says Browning's unbeliever,

Just when we are safest, there's a
sunset-touch,
A fancy from a flower-bell, some one's
death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and
fears
As old and new at once as nature's self,
To rap and knock and enter in our
soul. . . .

The last word is not the word of human reason, after all; Euripides is ultimately not the rationalist, but the man of God.

DOROTHY TARRANT.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

MORALS IN TRANSITION.

SIR,—May not the absence of correspondence on your recent Moral Challenge, which another contributor so justly deplores, be capable of more than one interpretation? The question itself is a live one, but there is manifest everywhere a marked hesitation to attack a subject which so many people find it impossible to discuss without excited feelings, and so many others refuse to approach at all except in a spirit of the most hopeless finality? As far as the Churches are concerned, it is difficult to see how any real progress can be made in the matter until that attitude of assured finality is exchanged for one of unprejudiced scientific investigation of the facts. May I, as an inquirer writing to THE INQUIRER, be permitted to urge the need of this calm application of scientific method to the problem? Surely conduct is as worthy of comparative study as its twin-sister belief, and may be expected to yield as fruitful and helpful results. Conduct is far too subtle and complex a matter to be expounded profitably in mere general terms of "righteousness," "goodness," "sin,"

and the rest. It is not in the power of any Golden Rule to save us from the strenuous thinking demanded for its successful application. And where is to be found, either in the field of abstract or of applied ethics, that consensus of positive opinion which, in discussion in religious circles, is so often taken for granted? Ethical opinion, even in the twentieth century, is still very largely at that negative stage which characterises all primitive ethical thinking. In a recent discussion in *The Times*, the ultra-decent was made the subject of a strong episcopal protest; but what Bishop will undertake to tell us what positive decency is? Are our daily newspapers, for example, decent? Is our treatment of female prisoners decent? The same Bishop who but yesterday was found avowing the existence of a unanimous ethical opinion, is to-day the subject of violent attack in the same quarter for his protest in this very matter! And how many people can be found agreeing as to the terms fitted to characterise our present industrial and commercial system as a whole? Some of us feel strongly that modern life, in many of its aspects, must be characterised by very strong adjectives; but if there were anything like a consensus on the point things would move as fast again as they do.

Then, what is one to say of literature and art? In these exalted spheres there is as little positive ethical agreement as positive æsthetic agreement. Many of us have the misfortune (so we feel it) to know numbers of otherwise excellent people whose opinions on other people like Ibsen, Tolstoy, Whitman, Shaw, are too repugnant for words. There are numbers of good people in our midst who view the Tate Gallery with indescribable horror, and attempt to censor Thomas Hardy and the *English Review*. It is this indubitable fact of the absence of any positive, well-grounded, ethical consensus that makes it imperative to urge the duty of an open mind, and of painstaking, inductive study of the facts. If "moral anarchy" is a deplorable thing, as a recent editorial note of *THE INQUIRER* suggests, the fact to be faced is that this anarchy is here now, and not a menace of the future merely. If, on the other hand, one agrees with *The Times* leader on the music hall incident, that "every one must settle such a question for himself," then one will feel like endorsing the judgment of a great German teacher of the last generation, whose name I forbear to mention, that "at the present time there is perhaps no more widely-spread prejudice than that of thinking that we know what really and truly constitutes morality."—Yours, &c.,

VICTOR MOODY.

12, West Parade, Horsham,
November 25, 1913.

A CARD of greeting for 1914, with small detachable calendar, has been designed for the use of members and friends of the Liberal Christian League. It is neat and attractive in design, and bears two quotations, one by the Rev. Dr. Drummond, and one by the Rev. R. J. Campbell. These cards can be had (price 2d. each) on application to Miss Alleyne, 28, Red Lion-square, W.C.

BOOKS AND REVIEWS.

EUCKEN AND BERGSON.

Rudolf Eucken: His Philosophy and Influence. By Meyrick Booth, B.Sc., Ph.D. (Jena). London: T. Fisher Unwin. 3s. 6d. net.

Bergson for Beginners. By Darcy B. Kitchin, M.A. London: George Allen & Co. 5s. net.

It is only the rarest kind of talent that can successfully expound for the popular mind the writings of philosophical thinkers of repute. The only way really to get to know such thinkers is to tackle them for oneself and make the best one can of them, and this rule applies whether there has been any previous training in philosophy or not. The two books before us are attempts to present in easy and popular form the philosophies respectively of Eucken and Bergson: the prefaces to both declare this to be the purpose. And neither book has escaped the dangers of their task. So long as the writers have stuck close to the original text of the authors they profess to expound, there is perhaps not much room for complaint; but when they have tried to express and apply the master's thought in their own way the results are not infrequently curious and startling.

Dr. Meyrick Booth, as he explains in his preface, is concerned first of all to unfold the main principles of Eucken's thought, and then to apply those principles to "some of the central problems of modern life." He begins with what he calls an "introductory historical sketch," which, occupying a few pages, is supposed to take the reader through the history of philosophy from the early Greek thinkers down to the revelation of Eucken. Quite humbly we suggest that this historical sketch would be better away. It would be too long a task to point out all its failings, of which Dr. Booth is possibly himself aware; but, in the interests of truth, we must note one or two. On page 13 we are told that Herakleitos (in Dr. Booth's text spelled "Heraclites") "gave philosophy a decidedly spiritual turn, and his conception of fire as the basis of life reminds one very forcibly of Bergson's view of the *élan vital*." It is time this error disappeared; the fire of Herakleitos was good, honest, *material fire*, fire that "burns and crackles" and goes up in smoke, with nothing "spiritual" about it at all: as to the likeness of this real fire to the *élan vital*, well, it is far to seek! On page 15 Plato is said to have conceived of "the spiritual world" as "being an independent realm superior to the sensuous or merely phenomenal world, which is a changeful and shadowy reflection of the eternal reality." That Plato was a dualist in this sense is at least doubtful. On pages 16 and 17 Plato is accused of "intellectualism" and "transcendentalism," and, throughout the book, we are perpetually running across this monster of "intellectualism," which at present haunts philosophy like a plague—so much so, that any philosophical attempt to be rational and logical is charged with "intellectualism." On page 18, Neo Platonism is called "a European form of Hinduism," which makes one wonder whether no truth at all is not better than

a half or quarter-truth! On page 20 is repeated the old mistake about mysticism necessarily taking the individual away from the world so that he ceases to exercise any influence upon it, whether for good or evil. The few lines devoted to Spinoza, Kant, Fichte, Schelling, and Hegel are, to speak plainly, useless; better nothing than this!

The account of Eucken's life and teachings, which follows the introductory historical sketch, seems fairly satisfactory; but when we come to Dr. Booth's efforts to apply Eucken's philosophy to some of the central problems of modern life we confess that we are at a loss to follow him. Dr. Booth obviously feels, as so many feel, that there is something rotten in the state of Denmark, and he has a sort of hope in addition that Eucken's doctrine of the independent spiritual life will put all to rights. But he leaps from point to point with an agility which it needs an expert in mental gymnastics to emulate. We are, for example, hurried from a consideration of "the essence of civilisation" to a discussion of "Rudolf Eucken and Benjamin Kidd," and thence again to "the ethico-religious aspect of the population question." Dr. Booth appears upset by the declining birth rate, and evolves an argument the logical conclusion of which is that, if anyone wants a spiritual tendency or type of thought to survive into the future, the best thing to do is to have large families! For example, those who wish Liberal Religion to continue and triumph should always take care to have more children than are born to Catholic parents! (p. 104).

We pass on to some remarks about the pressure of modern civilisation and to the discovery that modern conditions of life kill the soul, which is all fairly true. So the modern world wants freedom, and Dr. Booth discusses some of the ways, e.g., Socialism, by which it is proposed to secure freedom. Dr. Booth does not apparently approve of State Socialism, and, though we hold no brief for that scheme ourselves, we may remark that Dr. Booth's arguments are unconvincing. Dr. Booth obviously wants the world put right, and seems to think that, if we could grasp and live "the independent spiritual life," all would be well; but neither Dr. Booth nor his master Eucken tell us just where to begin, nor do they offer any authoritative criterion and standard.

Mr. Kitchin's "Bergson for Beginners" is a much more satisfactory production. The writer holds fairly close to Bergson throughout, expounding in Bergsonian language the chief works of the French philosopher. The main part of the book is given over to the exposition of the contents of "Time and Free Will," which Mr. Kitchin regards as fundamental in Bergson's thought. This preference makes the book rather unbalanced, "Creative Evolution" receiving only a few pages. Mr. Kitchin follows the order in which Bergson gave his books to the world, but it seems to us that a better understanding of his philosophy can be got by neglecting the order of publication and beginning with the "Introduction to Metaphysic," which supplies the methodology necessary for any understanding of Bergson, and passing thence to "Creative Evolution,"

which is the ripest product of Bergson's thought. Mr. Kitchin concludes his survey with a chapter in which he gathers up impressions left by Bergson's thinking. Here he must face criticism. For example, it does not seem to us at all right to interpret Bergson theologically or religiously, and to say that Bergson teaches us that God is "pure creative activity—unceasing life, action, freedom—a continuity of emanation"—and so forth. Bergson's philosophy, if anything, is irreligious; on Bergson's view, interpreted theologically, we cannot, as Mr. Kitchin rightly says, "attribute intelligence to God, for intelligence is a product of the movement which has created matter" (p. 234). So then we cannot speak of God as wisdom, or love, nor think of him as a person. Very well, then; in that case, what has happened to religion? This Bergsonism is pretty dangerous stuff for the religious consciousness. The fact of the matter is that, if you are going to remove intelligence from Reality, if you present the Real as devoid of rationality, and consequently make reason a kind of pitiable accident, you have lost all hope of solving the problem of life, and you have also given the death blow to any religion which tries to rise beyond unintelligent superstition and equally unintelligent acceptance of "mysteries" on authority. It is one thing to say that Reason can at best only approximate to Reality—which is what mysticism says: it is a totally different thing to say that Reason *cannot get near Reality at all*—which is what Bergsonism says. "Intuition," says Mr. Kitchin himself, "is from its nature solipsistic" (p. 248). There is the whole difficulty, and if only followers of Bergson generally would be as candid as Mr. Kitchin in recognising it, we might get on a little further.

On the whole, we can safely recommend Mr. Kitchin's book as being what it professes to be, "Bergson for Beginners."

S. A. M.

SINAI AND THE GOSPELS.

Light on the Four Gospels from the Sinai Palimpsest. By Agnes Smith Lewis, D.D., Ph.D., LL.D., Litt.D. London: Williams & Norgate. 3s. 6d. net.

SINAI is a name familiar to every reader of the Old Testament as "the mountain of God," whereon was given, in a theophany, the Law associated with the name of Moses. To the student of the New Testament the name recalls two remarkable discoveries made in the Convent of St. Catharine situated in the Sinaitic Peninsula. There, in 1844, Tischendorf rescued several leaves of vellum, destined, he believed, to light the monastery fires, which proved to be portions of the Greek version of the Old Testament. A second visit, made by him in 1859, was rewarded by the discovery of much more of the Old Testament together with the whole of the New Testament, and two early Christian writings. In this way we came into possession of one of the most ancient of our Greek manuscripts of the New Testament. In 1892 the two twin sisters, Mrs. Lewis and Mrs. Gibson, found in the same monastery a Syriac version of the

Christian scriptures. This important manuscript, dating from the fourth or fifth century, had been used a second time in the year 778 for recording the lives of certain female saints; hence the name "Palimpsest." It is passing strange that a manuscript preserved for its tales of "remarkable but rather frisky" women should have lain in a lonely monastery for over twelve hundred years until it met the eyes of two gifted Englishwomen, who should have perceived beneath the superficial script nothing less than the Gospel narratives. The importance of the Sinaitic Syriac version for the study of the Gospels has been acknowledged during the last decade by all New Testament scholars.

Mrs. Lewis, in a brightly written little book, now seeks to spread amongst the many the knowledge hitherto shared by the few. She believes, with good reason, that the text of this version goes back beyond the middle of the second century A.D., and, as it is the earliest manuscript written in a language closely akin to that spoken by our Lord and his disciples, it is difficult to over-estimate its value. Like the oldest Greek manuscripts, the Sinai Palimpsest omits the ending of Mark's Gospel, and the story of the woman taken in adultery from the Gospel according to John. At the same time, it differs materially from them in many passages, and notably in Matthew's version of the Virgin birth. Some of its variants bear the marks of undoubted originality.

Matthew xiii. 17 reads: "Tell it unto the synagogue: and if he (*i.e.*, the sinning brother) will not hear the synagogue, let him be accounted by thee as a heathen and as a publican." Here the word "synagogue" is more primitive than "church." At a later time, when the Church had taken the place of the synagogue, a scribe could easily read the new title into the verse.

Matthew xxvii. 16, 17, gives the name of the robber whom the Jews preferred to Christ as Jesus Bar-Abba. Origen, the famous Alexandrian schoolman, thought the word "Jesus" may have been omitted from many copies because it seemed shocking that such a name should be borne by a murderer. He was probably right. If we accept the reading of the Sinaitic Syriac, Pilate's question becomes more pointed, "Whom will ye that I release unto you? Jesus Bar-Abba, or Jesus which is called the Christ?"

In two passages, the text of the Syriac will be more acceptable to the social reformer than that of our English versions. In Luke iii. 14 it reads "Do violence to no man, and do injury to no man; let your wages suffice for you." The last clause is better than "Be content with your wages." "Soldiers are not forbidden to ask higher wages from the Government, but they are exhorted not to supplement their wages by living at the expense of the people on whom they are quartered." Mrs. Lewis adds an apt illustration of how two Turkish soldiers acting as her guard in 1896 did precisely what she thinks the Baptist forbade the Roman soldiers to do.

Again, in Luke xvii. 10 we read in the Sinai Palimpsest, "So likewise ye, when ye shall have done all these things which are commanded you, say ye, 'We are

servants; what was our duty to do we have done.'"

The omission of "unprofitable" before servants is striking. Our authoress properly observes, "Good servants are very far from being unprofitable." Probably the word crept in "through the excessive humility of some ancient scribe." We may add that it is not in Luke's manner to belittle the value of lowly service.

Luke xii. 27 bids us "Consider the lilies; how they spin not and weave not" instead of "they toil not, neither do they spin." This reading is supported by another early Syriac version, and at least one very important Greek manuscript. Moreover, the familiar reading is that of the first gospel, and, as the tendency of early scribes was to harmonise the gospels, we may feel fairly certain that the third evangelist made "a very appropriate allusion to the sequence of those processes" by which our clothes are manufactured.

A trifling addition to the narrative of Christ's interview with the woman of Samaria adds greatly to its interest. John iv. 27, "And while they were talking, his disciples came and wondered that with the woman he *was standing and talking*." It was not customary for a Rabbi engaged in teaching to stand, besides which, Jesus had seated himself by the well "being wearied with his journey." Such courtesy on Christ's part might well surprise his disciples.

It is clear from what has been said that "the Revised Version has not given us the last word." "Before the last of the Revisers had passed away, new light had been shed on the subject of their labours, from sources to which they had not complete access." As a means of educating the English public to prepare for another and more searching revision of the New Testament, the "Light on the Four Gospels from the Sinai Palimpsest" is especially welcome. Amongst the names of the famous women of the twentieth century to whom the world is indebted for their contributions to science, literature and theology, are those of Mrs. Lewis and Mrs. Gibson—the twin discoverers of the most ancient Syriac version of the New Testament.

H. McL.

THE FACTS OF LIFE IN RELATION TO FAITH. By P. Carnegie Simpson, D.D. London: Hodder & Stoughton. 3s. 6d.

DR. SIMPSON is keenly alive to the varied social and intellectual movements of the time, and in this book he discusses the problems which they are raising and other problems which are of older growth but are ever presenting themselves afresh. He directs attention to the apparent indifference of nature; to the facts of pain and sin and death; to difficulties about the person of Jesus; to the "humanism" of Nietzsche and Mr. Bernard Shaw; and he asks what Christianity has to say to these things. His answer on behalf of Christianity may not always be convincing or be the best possible, but readers will find it very interesting and helpful. In dealing with sin, which he calls "the atheistic fact," he is hardly fair to some of Sir Oliver Lodge's pronouncements on

the subject. Sin does not, we think, appear less sinful by being described as "akin to dirt, to disease, and weeds"; and Sir Oliver Lodge, in speaking of it thus, has excellent precedent in the utterance of the Psalmist who prayed to be cleansed from his sins, and in the sayings of Jesus, who went about healing the spiritual diseases of men and spoke the parable of the tares. Our author holds that Christianity is invulnerable to the attacks that are being made on its ethical side. He seeks to show that it is no "enemy to the energy and truth of life," and that, on the other hand, to follow one's animal instincts, as if they were a law unto themselves, is to court degeneracy and disaster.

In "Jewish History and Literature under the Maccabees and Herod" (London: Longmans, Green & Co.; 2s. 6d. net) Mr. B. H. Alford has made considerable use of "Recent Investigation of Apocalyptic Literature," by Dr. Charles. The growing interest in this period and its literary productions should ensure a welcome to his brief but scholarly treatment of an important subject.

The *Everyman Encyclopædia* has now reached the ninth volume, and shows no falling off in the variety and up-to-date character of its contents. It is extraordinary how much knowledge can be packed into such a small compass. As you dip into this volume (Mac to Oll) your thoughts run easily "from Mahomet to Moses," and you can turn without effort from a disquisition on Nietzsche or the legal definition of Negligence, to Offenbach and Old Age Pensions. Nearly four pages are devoted to the history of the novel, and the story of the newspaper is told at similar length, while such technical subjects as Monopolies, the Nervous System, Memory, Oceanography, and National Insurance, are dealt with in an interesting way. It should be added that the names of books available for more detailed study are invariably given. This makes the *Encyclopædia* valuable as a book of reference and a bibliography at the same time. (J. M. Dent & Sons, 1s. net.)

A CAPITAL little play for children, bringing in many characters from the nursery rhymes, and entitled "A Christmas Meeting of a Few Old Friends," will be found in the forthcoming number of *Young Days* for December.

MR. H. FIELDING-HALL, author of "The Soul of a People," has written a book for children, entitled "Margaret's Book," to be published by Messrs. Hutchinson & Co., which should find favour with youthful readers at Christmas time. Mr. Charles Robinson has contributed 12 coloured plates and over 50 line drawings to what promises to be a very attractive book.

PUBLICATIONS RECEIVED.

MR. T. N. FOULIS:—Music as a Religion of the Future: M. Ricciotto Canudo.

MESSRS. HODDER & STOUGHTON:—According to My Gospel: Hugh Black, D.D. 6s.

MESSRS. LONGMANS, GREEN & Co.:—Religious Experience and Christian Faith: Albert Way, M.A. 6d. net.

MESSRS. MACMILLAN & Co.:—The Crescent Moon: Rabindranath Tagore. 4s. 6d. net. Sādhana: Rabindranath Tagore. 5s. net. Property, its Duties and Rights: Essays by various writers. 5s. net.

THE POWER BOOK Co.:—Gipsy Girl: Beatrice Wrey. 2s. 6d. net.

MESSRS. SIMPKIN, MARSHALL & Co.:—The Case for Land Nationalisation: Joseph Hyder. 2s. 6d. net.

SUNDAY SCHOOL ASSOCIATION:—Lessons from the Painters: Lucking Tavenor. 1s. 6d. net.

THE YEAR BOOK PRESS:—Drama, Music-Drama and Religion: Ramsden Balmforth.

MISCELLANEOUS.

Cænobium, The Cornhill Magazine.

FOR THE CHILDREN.

A VISIT TO GENEVA.

I.

I HAD, of course, read about John Calvin before I went to Geneva, but he seems much more real to me now that I have seen the Cathedral where he preached so long, and the chair he occupied. A very fine old chair it is, straight and strong, as befitted so straight and strong a character, yet giving good, comfortable support as was necessary, for poor Calvin was often physically weak and suffering. I like to picture the scene at Easter in 1538. The people of Geneva were very turbulent and quarrelsome, and just at that time there were fierce disputes as to whether the bread used for the Communion Service should be leavened or not. Both Calvin and Farel, the older preacher, felt that the kind of bread eaten was not so important as the feelings in the hearts of those who joined in the service. Both of them proclaimed from their pulpits that they would not hold the Communion Service at all till the people had repented of their wicked lives. Then there were sudden angry cries, swords were drawn, and Calvin seemed likely to be killed, even in the Cathedral. However, some of his friends managed to protect him and get him to his home in safety. The Genevois banished both ministers from their city, but some years later they were recalled, and John Calvin remained there till his death, not only preaching but ruling the city. He made a mistake, as earnest people often do, in thinking that those who do not believe exactly the same as they do must be wrong, but the world owes him a great debt for the work he did towards freeing it from the hard yoke of the Roman Catholic Church.

In Geneva I also learnt about François de Bonnavard, one of the Swiss patriots. When he was a young man the Duke of Savoy tried to gain possession of Geneva. Bonnavard helped the Genevois to resist him. In 1630 he was taken prisoner by the Duke, and kept in the Castle of Chillon for six years. The dungeon is now one long room with seven massive pillars supporting the arched roof, but in Bonnavard's time there were walls between the pillars, dividing it into small

cells, very dimly lighted by tiny loopholes high in the wall overlooking the Lake. Here for four years Bonnavard was chained to a pillar, and the rocky floor is worn by the feet of prisoners—his among them—as they paced to and fro the few feet their chain would allow them. Lord Byron has written a beautiful poem about Bonnavard. It is not exactly true, but it gives a very good idea of what he must have felt, and it is well for us to try to realise how others have suffered in the past that the world might be a freer, and better place for us. You will be glad to know that after six years the people of Berne attacked Chillon, and set Bonnavard free. He went back to Geneva, and lived there to be an old man. When he died in 1570 or 1571 he left all his property to the town to found a college, and his books formed the beginning of the fine library for which Geneva is noted.

In the Town Hall of Geneva is a reminder of these cruel old times. Round the walls of the chamber where people used to be tried are paintings of criminals whose hands have been chopped off. These were meant as a warning to evil-doers, but when laws became more humane they were papered over, and they have only lately been discovered.

Another memorial of Geneva's struggle for freedom is the Fountain of the Escalade. It is the figure of a woman, and round the sides of the pedestal are soldiers in seventeenth century armour. "Escalade" is the French word for "ladder," and some of the soldiers are carrying ladders. In 1602 another Duke of Savoy was besieging the city, which was then walled all round. On the night of December 11 some of his soldiers with blackened ladders nearly succeeded in scaling the walls unnoticed, but just as they were reaching the top, it is said that the woman who is here sculptured was in a tower joining the wall and saw them. She was boiling soup, and seizing the cauldron, she poured the scalding contents out of the window over their heads. Their cries, and a shot someone fired, gave the alarm to the garrison. The attack was repulsed and Geneva saved. A thanksgiving service was held in the Cathedral, and Psalm 124 was sung. You would know all about this if you were children of Geneva, for on December 11 and 12 they have celebrations with fireworks and masks, and all sorts of fun; and they still have the service of thanks and the 124th Psalm.

E. DAVY.

MEETINGS AND GENERAL NEWS.

THE LIVING WAGE.

MANIFESTO BY THE COUNCIL FOR CHRISTIAN WITNESS.

THE Council for Christian Witness represents an attempt to draw together Christians who in their religious worship and faith belong to different communions, but who share the conviction that the Spirit of Christ should rule our social

practice, and who have found by experience that if they are to bring Christian principles to bear upon social movements they must learn, in this matter at least, to act together. The Council intends from time to time, where circumstances seem ripe for such an attempt, to seek to organise Christian opinion and bring it to bear upon a definite object; and it believes that this is a fitting time to address all our fellow Christians on the principle of the living wage.

This principle has been moving forward rapidly of late years into general recognition, and that among men of different political parties. For instance, the Unionist Social Reform Committee, an influential committee of Unionist members with others, has recently laid it down that "the principle of the minimum or living wage should be accepted, and that it is necessary frankly to abandon the principle of buying labour in the cheapest market in the supposed interest either of the consumer or the taxpayer without regard to that of the producer." Further, the principle of the living wage has underlain, without gaining full expression in, the Trade Boards Act, which was originally applied to a few sweated industries and has been recently extended to others. Another instance of this widespread tendency is shown in the recent Coal Mine Minimum Wage Act, whilst a still wider use of this method of securing a legal minimum wage is probably only a question of time. We refer to these facts only as illustrating the trend of public opinion.

No doubt there are grave economic difficulties in the application of this principle. But we cannot avoid grave economic difficulties by abstaining from action. What we desire to press upon the consciences of our fellow Christians is that the principle of the living wage is a Christian principle, and that its progress depends not on our merely tolerating or passively accepting it, but on our embracing it loyally, accepting heartily the personal sacrifices which it entails, and co-operating vigorously in promoting its application wherever we can, by our prayers, our study, our votes and our service. We are not advocating any particular measure of reform. It is with the principle that we desire to identify the Christian Church.

The evils associated with the failure of so many of our people to earn a living wage are too well known to require more than a bare recital here. While wealth and opportunities for enjoyment are constantly increasing in the upper and middle classes of society, multitudes are weakened in faculty by the lack of proper subsistence, and are deprived of hope and happiness in life. Mothers of families are driven to eke out their husband's wages by seeking employments which deprive their home and families of the mother's care, and the insufficiency of the wage earned by some women is a direct incentive to the sale of their honour.

Confessedly a great part of the misery and hopelessness which oppress the lives of considerable classes of our countrymen is not due to vice or special misfortune, but to the normal insecurity of employment and lowness of wages. These evils

are admitted by all, and there is no excuse for regarding them as otherwise than preventable. But we either do not pay attention to what we cannot altogether ignore, or we allow our minds to be possessed by maxims and standards which are really due to selfishness and ignorance. "Now for the comfortless troubles' sake of the needy and because of the deep sighing of the poor, I will up, saith the Lord." This is surely the mind of the Lord in whom we believe, but He waits for us, His Body and the instrument of His action, to share His holy intolerance of what ought to be remedied. The infinite worth assigned to the individual soul in the teaching of Jesus Christ, His care for each weakest man, woman and child as having the dignity of a child of God, are flagrantly contradicted by the conditions under which multitudes are allowed to live, which constitute indeed an insult to God and an outrage on man.

The principle of Christian Brotherhood, that if one member of the body suffer, all the members suffer with it, requires us, for the sake of the whole corporate life, to take strenuous steps to redeem our suffering members.

The failure of our almsgiving to provide any real remedy for social evils, the actually demoralising effect of so much that is done in response to the cry of need, this ought to stimulate us to assist in providing some more fundamental remedy. "Charity," even at the best, is no substitute for justice, and it follows from the Biblical principle of justice that the first charge upon an industry is adequate remuneration for the worker.

It may be that the uprising of labour will force from the hands of the better provided classes a fairer share in the proceeds of industry; but for the sake of all classes alike, we should be eager to give what is right because it is right, and not because we are obliged.

We believe that political economy is recognising with increasing conviction that ill-paid labour is not really economical labour, and that to "buy in the cheapest market" regardless of how the worker is sweated is a short-sighted prudence. But over and above what is prudential and profitable in the long run, we would appeal to what is right.

We believe that the Christian Churches are not exercising anything like the influence which they are capable of exercising on our social life. We do not desire party politics in the pulpit; but we do desire alike from the mouth of the preacher, in the prayer of the worshipper, and in the common conscience of the good Christian, the recognition of social duty and the honest and courageous application of the principles of justice and mercy. We do desire that students of Christian doctrine should apprehend these principles, and that converted men because they are converted to Christ, and communicants at the Lord's table because they are communicants, should know they are pledged to practise them.

It is with these thoughts in our minds, that we, members of different Christian Communions in Britain, desire earnestly to urge upon Christian people the duty of furthering with strenuous and persistent

pressure the application to our industry of the principle of the living wage.

The Manifesto is signed by the Bishop of Oxford as President, by Miss Lucy Gardner, as Honorary Secretary, and by a large number of others including the following:—The Hon. and Rev. James Adderley, Miss Margaret Ashton, Dr. J. Vernon Bartlett; Monsignor Robert Hugh Benson, the Bishop of Birmingham, Mrs. Sophie Byrant, Lady Bunting; Professor Ronald H. Burrows; Mr. Noel Buxton, M.P.; Mr. Geo. Cadbury, Mrs. Geo. Cadbury, Dr. A. J. Carlyle, Principal J. Estlin Carpenter, Mr. Henry G. Chancellor, M.P., Dr. John Clifford, Mrs. Creighton, the Head Master of Rugby, Dr. Percy Dearmer, the Rev. H. Enfield Dowson, Dr. James Drummond, Mrs. Fawcett, Principal P. T. Forsyth, the Rev. J. Monro Gibson, the Rev. R. C. Gillie, Miss M. Catherine Gittins, Mr. Keir Hardie, M.P., Mr. T. E. Harvey, M.P., Canon Scott Holland, Mr. Thomas Holmes, Dr. R. F. Horton, Mrs. Hugh Price Hughes, the Rev. John Kelman, Dr. J. Scott Lidgett, the Bishop of Lincoln, the Bishop of Lichfield, the Bishop of London, Dr. Newton H. Marshall, Dr. F. B. Meyer, Professor James Hope Moulton, Professor J. H. Muirhead, Dr. W. E. Orchard, Mgr. Parkinson, Mr. J. L. Paton, Professor A. S. Peake, the Rev. Ernest J. Rattenbury, the Rev. Will Reason, Mr. Arnold S. Rowntree, M.P., Mr. B. Seeborn Rowntree, Mr. Joseph Rowntree, Miss Maude Royden, Dr. Michael E. Sadler, Principal Selbie, the Rev. William Temple, the Rev. J. M. Lloyd Thomas, Miss Gertrude M. Tuckwell, Professor E. J. Urwick the Bishop of Winchester, the Rev. J. Bruce Wallace, Dr. Florence E. Willey, the Rev. T. Rhondda Williams, Canon J. M. Wilson, the Dean of Worcester.

The address of the Council for Christian Witness on Social Questions is 92, St. George's-square, London, S.W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

MEETINGS AT NOTTINGHAM.

THE autumnal meetings of the British and Foreign Unitarian Association were held on November 26 and 27 at the High Pavement Chapel, Nottingham, by invitation of the minister and congregation. There was a strong deputation of the general committee, including Mr. G. H. Leigh, the President, Mr. C. Hawksley, the Rev. W. G. Tarrant, Chairman; the Revs. C. Hargrove, C. Roper, and C. J. Street, Miss Brooke Herford, Messrs. Ion Pritchard and R. P. Jones, the Rev. W. Copeland Bowie, and a fair attendance of ministers and representatives from various parts of the country. The proceedings opened with a reception by the Nottingham Committee at which the Rev. J. C. Ballantyne presided, and Mr. E. Wilford spoke a few words of cordial welcome on behalf of the congregation. The President and the Rev. W. G. Tarrant replied for the Association and the Rev. W. L. Tucker, of Bridport, for other representatives. The President followed with a few words of welcome to the Rev. W. C. Bowie on his return after his long mis-

sionary journey in Canada and the United States. Mr. Bowie, who was very cordially received on rising to reply, spoke briefly of the great interest of his journey, and the large opportunities awaiting the religious pioneer in Western Canada, reserving more detailed information for his speech the next day. After the reception a conference was held on "Men and Religion," Mr. G. H. Leigh being in the chair. Three fresh and stimulating papers were read by the Revs. Alfred Hall, Basil Martin, and H. Fisher Short. More attractive services, adult schools, and the brotherhood movement were the subjects with which they dealt. A discussion followed in which the Revs. W. G. Tarrant, Mr. R. P. Jones, Mr. C. Hawksley, and others took part. In the evening a religious service was held at the High Pavement Chapel, conducted by the Rev. J. C. Ballantyne, the sermon being preached by the Rev. C. J. Street.

We hope to publish a fuller report of the proceedings next week.

THE UNITARIAN VAN MISSION. ANNUAL STATEMENT.

THE past season of the Van Mission has been on the whole the most successful for three or four years. Until September it looked as though there would have been an even higher average attendance, but many meetings were lost in the first fortnight of the month through bad weather. The Mission has passed its million attendances, and estimates that, in addition to these counted hearers, it has reached well nigh another million by its literature, its visits, its free library, its correspondence and interviews, to say nothing of the endless discussions to which it has given rise in factory, workshop, school and chapel.

During the present season 470 meetings have been held, with a gross attendance of 131,485 and an average of 279. Last year there were 445 meetings, 117,660 attendances, and the average was 279.

Special missions were held in Manchester, where the arrangements were carried out by a local committee during a period of six weeks, and in Swansea, where the van remained for three weeks with fairly satisfactory results. The Manchester mission provided a valuable experience in view of suggestions that have been made in favour of more immediately local control. The Midland meetings were the best that have been held in this district; and in London, while the attendances were rather less than in 1912, there were many encouraging gatherings. The Pioneer Preachers conducted practically all the meetings in the neighbourhood of their own churches, and they rendered valuable help in other parts of the country as well. Without their help it is likely that the vans could not have been fully provided with speakers, as the response from ministers has been, for one or other reasons, less than usual. The London Lay Preachers again held themselves responsible for a fortnight's meetings, and a few members of the open-air class rendered assistance on many occasions, and were in sole charge of the van for one week. A number of meetings without

the van have been held by members of this class. At Balham, Sunday afternoon meetings are to be held in a public hall as a result of the mission in that place. In Wales, the meetings were less successful than in previous years.

The Mission has been conducted more economically than on any previous occasion, despite the fact that the repairs bill was heavier, and a new lighting equipment involved heavy expenditure. For the first time the total cost will not exceed £800. The income, owing to the receipt of one or two additional subscriptions of large amount, is so far a little better than last year, when there was a deficit of over £160. Sales and collections are twice as much as last year. Over £250 is yet required to meet the current expenses before attention can be given to the deficit. The Committee have decided seriously to consider whether in view of the diminished ministerial support this year it will be possible to undertake a further Mission next year.

ELDER GIRLS' CONVALESCENT HOME.

APPEAL FOR FUNDS.

MR. HUGH BROADBENT, President of the Manchester District Sunday School Association, writes to us as follows:—"I beg for a little space in your paper to enable me very briefly to appeal to your readers to help to complete the fund required for the purchase and enlargement of Barleycrofts, Great Hucklow, the Convalescent Home for Women connected with our schools. Although maintained by the Manchester District Sunday School Association, it is available, so far as the accommodation permits, for guests from any part of the country. In the five years it has been open, some 850 guests from places widely apart have stayed at the Home, and all have benefited by so doing. During this year our schools have been working hard to help the fund, and we have received much assistance from the public, for which we are most grateful, but we require £750 more, and it is toward raising this sum that I very earnestly ask for assistance. Amongst those who support the scheme are the Rev. H. Enfield Dowson, B.A., the Rev. J. Collins Odgers, B.A., and Mr. George H. Leigh. The secretary is the Rev. Charles Peach, 9, East Meade, Chorltonville, Manchester, and he will gladly furnish particulars regarding the Home to persons interested." Contributions of any amount will be welcomed by Mr. Broadbent if sent to him at Green Croft, Worsley, Manchester.

THE "BRITISH FRIEND."

A NEW development in the work which the *British Friend* has been doing so admirably for many years will be inaugurated at the beginning of 1914, when, under a new name and a new editor, this magazine will widen its scope considerably. It is felt that there is a danger of duplication in regard to denominational journals, and, moreover, the growing fellowship between Friends in the United Kingdom and in America and Australasia, coupled with the increasing sense of the world-

wide mission of the Society, seems to call for a monthly magazine free from the necessity of recording current denominational news, which shall express to thoughtful people beyond our shores the Quaker spirit and the Quaker outlook on life. Dr. Rufus M. Jones, of Haverford College, Pennsylvania, who has been editor for twenty years of the *American Friend*, will take charge of the paper, and it is proposed that there should be an editorial board in England, and another in America, consisting of Friends and others in sympathy with their position. Mr. Edward Grubb will be a member of the English board, and he is prepared to take a responsible part in the general editorial policy, and to contribute articles from time to time. It is also hoped that most of the writers who have given the *British Friend* its present standing will continue as contributors, with the addition of other writers from the United States.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Coseley.—The two-manual organ recently erected in the Old Meeting House was formally opened and dedicated on Thursday evening, November 20, when the Rev. J. Worsley Austin, M.A., conducted the service, and gave an appropriate address. Mr. H. J. Kendrick (organist of St. Mary's Church, Aston Brook, Birmingham) presided at the instrument, and gave a recital after the service, and Miss Kate V. Wright, A.T.C.L., of Wolverhampton, sang two solos. On the following Sunday special services were conducted by the minister, the Rev. W. G. Topping, and Mr. H. Millington, organist, Birkenhead Unitarian Church, acted as organist, and gave a recital after the evening service. Miss Davis, of Wolverhampton, also rendered solos.

London: Brixton.—The Rev. G. Maurice Elliott has accepted a unanimous invitation from the congregation of Effra-road Chapel, and will begin his ministry on December 7.

London: Forest Gate.—Mr. Stanley Mossop (Pioneer Preacher) writes as follows:—"I should be very grateful if you would permit me to make an appeal through the columns of your paper. At Forest Gate Unitarian Church we have successfully started institutional work for our young people, but we are handicapped because we have no musical instrument for the vestry in which we meet. I have been promised a small harmonium if I can raise a guinea for its repair, and as the work justifies its existence, I make this appeal in the hope that sympathisers will respond, and so solve for us what is a very serious problem. Any small sum will be thankfully received at The Hostel, 28, King-square, E.C."

London Lay Preachers' Union.—The Reading Circle, which opened a new session on Monday, November 24, propose to consider the religious teaching of Paul, with special reference to his first letter to Corinth. By way of introduction, the Rev. W. H. Drummond gave an address describing the sources and extent of our knowledge of the Apostle, outlining the results of critical scholarship regarding the authorship, &c., of the various epistles attributed to Paul, and briefly sketch-

ing the main features of the world civilisation in which Paul moved, and the language in which he wrote. The Reading Circle was followed by the usual brief service, which was conducted on this occasion by Mr. S. Field, and a conference on the advantages and disadvantages of preaching from Biblical texts. Mr. Fyson, the President of the Union, was strongly in favour of preaching invariably from a text of Scripture for three principal reasons: (1) That it was a pity to break with a custom which had so many hallowed associations, unless overwhelming reasons could be shown against it; (2) that a text was useful as a means of concentrating the attention of the hearers, and there was practically no subject which could not properly be based upon some passage of Scripture; (3) that by preaching from a text the preacher was to some extent guarded against the peril of letting his sermons become simply lectures or essays. Mr. Colyer, on the other hand, felt that there was a grave danger of taking words isolated from their context and reading into them ideas which they would not bear in their original setting. He felt that it was not respectful to the Bible, nor wholesome for the preacher that, whatever his subject, and however it were suggested to him, he should feel bound to find some words in the Bible with which to preface his sermon. An interesting discussion followed, in which the following took part: Miss Francis, the Rev. W. H. Drummond, Messrs. Capleton, Field, Nott, Russell, Viney, and Wilkes Smith.

London: Stamford-street Chapel.—A meeting was held on Thursday, November 20, at Blackfriars Mission and Stamford-street Chapel to welcome the Rev. William Piggott and Mrs. Piggott. Mr. C. F. Pearson presided, and the Secretary read a selection from the messages received from various churches and societies and individuals, desiring to express their goodwill, including the Rev. H. D. Roberts, of Liverpool; the Rev. R. J. Campbell; the Rev. F. R. Swan, of Southgate Brotherhood Church; Mr. H. G. Chancellor, M.P., the Rev. W. G. Tarrant, Mr. H. W. Stuart, a deacon of Crowstone Congregational Church; the Chairman of the Burnley Unitarian Church, &c. The Chairman made touching reference to the loss the Mission has sustained through the death of his old friend Miss Bridgett. The Rev. William Jellie, B.A., spoke as an old minister of Stamford-street Chapel, who had been nobly trained there for the mission fields of New Zealand. Mr. Alderman J. T. Bibby said that Mr. Piggott had come to London to help fit men for the ideal life, and to help transform social conditions into an ideal environment for personal nobility and joy. Other speakers were the Rev. J. A. Pearson, the Rev. D. W. Robson, Mr. Wilfrid Tayler, Mr. A. W. Harris, and the Rev. Alex. Gordon. The Rev. W. Piggott, in his reply, said they were mourning the departure of an honoured pastor, and the death of their beloved friend and fellow-worker, Miss Bridgett. Yet young Isaiah, in like circumstances, found, instead of nothing but the grave of a hero-king, the vision of God—instead of death, a resurrection. Such vision leads ever on to victory. The worship meetings of their church were the beating heart of the Church's power. Patience and strength rose again as reformers and teachers found that man's highest dreams of social progress and reconstruction and personal welfare and joy lay in the circle of the encompassing and sustaining will of God. He prayed that reverence and humble dependence might clothe both pastor and people with a new sense of reality and of the broadening horizon of faith; thus they could bear the living gospel of Christ, and meet the living needs of mankind, with the help of the Spirit of God, to the advancement of His kingdom.

London Sunday School Society.—On Saturday, November 22, the teachers and elder scholars of the London Sunday Schools met

at Essex Hall at the invitation of the Committee of the London Sunday School Society. This gathering is now an annual feature of the Society's work. About 300 were present. The guests were received by the President, the Rev. C. Roper, and Mrs. Roper. A short address from the President was followed by the presentation of the shield offered for competition among the cricket clubs connected with the London schools to the Rhyl-street C.C., who had won it for the third year in succession. The evening closed with a musical entertainment provided by the Women's Social Club.

Middlesbrough.—The Rev. W. H. Lambelle, who has been minister of Christ Church for over 17½ years, has tendered his resignation, which has been accepted by the congregation with very great regret. Mr. and Mrs. Lambelle have earned the esteem of all by their untiring devotion in the service of the church, and in every good cause in the town and district. In the forefront in every progressive movement, Mr. Lambelle has been a hard worker and acceptable speaker in the cause of temperance, the war against destitution and vice, the spread of education, and every practical expression of a confident faith springing from the deepest religious convictions. He will always have the affectionate regard of those to whom he has ministered so faithfully.

Nantwich.—The autumnal meeting of the South Cheshire and District Association of Sunday Schools and Associations was held in the Old Presbyterian Chapel at Nantwich, on Wednesday, the 19th inst. The usual order of proceedings was departed from so that the members of the Association could support the Nantwich congregation in welcoming their new minister, the Rev. J. Park Davies, and Mrs. Davies. There was a large congregation present at the welcome meeting, which was presided over by the Rev. D. Jenkin Evans, president, supported by the Revs. W. Stephens, Dr. Griffiths, G. Pegler, Messrs. E. Pace, R. Mansell and G. Smith (hon. secretary), who extended a very cordial welcome on behalf of the Association. A most hearty and enthusiastic welcome by the Nantwich congregation, local ministers, and laymen, was given by Mr. D. W. Ross, on behalf of the church and Sunday school; Mr. T. Flynn, church secretary; the Rev. H. Collard, for the Non-conformist churches of the town; Mr. J. Storey, for the laymen of the town; the Rev. J. Longden, for the Free Church; the Rev. J. Allen Morris and Sister Lillie, for the Congregational denomination; also by the Rev. H. D. Roberts, for the Liverpool Missionary Association; and Mr. Lang Jones, headmaster of Willaston School. Letters of welcome were read from the Rev. W. A. Weatherall and the Committee of the London Sunday School Association. The meetings closed with divine service, the preacher being the Rev. H. D. Roberts.

Oldham.—On Saturday, November 22, the centenary of the foundation of the Lord-street Chapel congregation was celebrated. In 1813 the congregation first worshipped in an upper room in Henshaw-street, Oldham, and in 1815 built a chapel on the present site, which was opened on January 4, 1816. The proceedings began with the unveiling of three stained glass windows, presented by Mr. and Mrs. J. T. Taylor, in memory of their two sons, Herbert and Wilfrid, who, after much devoted service to the chapel and Sunday school, died in early manhood. The windows, designed by Messrs. Heaton, Butler & Bayne, of London, have been placed at the east side of the chapel behind the pulpit. They illustrate the texts:—"I was an hungered, and ye gave me meat"; "Thirsty, and ye gave me drink"; "I was sick, and ye visited me"; "I was a stranger, and ye took me in." Mrs. J. T. Taylor unveiled the windows, and Mr. J. T. Taylor presented them to the congregation. The President (Mr. Jonathan Partington), in

accepting the gift, referred to the fact that Mr. J. T. Taylor was in the direct line of descent from Mr. John Taylor, who laid the foundation stone of the first chapel. The Rev. J. Arthur Pearson, of London, and the Rev. W. S. McLauchlan also spoke. In the evening, a meeting to celebrate the centenary was held in the schoolroom. Mr. Jonathan Partington presided, and was supported by Mr. T. M. Chalmers, of London, son of the late Rev. Andrew Chalmers, minister from 1872 to 1877; the Rev. Francis H. Jones, minister, 1878 to 1888; the Rev. J. Arthur Pearson, minister, 1896 to 1908; and the Rev. W. S. McLauchlan, minister since 1909, who all addressed the meeting. An apology for unavoidable absence was received from the Rev. Alexander Farquharson (minister, 1886 to 1895). On the following day anniversary services were held, the Rev. F. H. Jones, B.A., preaching morning and evening. On both days there were crowded attendances, and the anniversary collections amounted to £34. We understand that in view of the centenary a "History of the Lord-street Chapel, and the rise and progress of Liberal Religion in Oldham" is in course of preparation, and will be published shortly.

Plymouth.—A successful sale of work was held in the Treville-street schoolroom on Tuesday, November 25. Mr. Henry Lupton, of Torquay, accompanied by Mrs. Lupton, attended to open the sale, when Mr. Arthur Dufton took the chair, supported by Dr. Vawdrey, Mr. C. H. Lethbridge, Mr. A. G. Ellis, and the Rev. W. H. Burgess. An excellent musical programme, arranged by Mrs. R. A. J. Walling, was given in the evening. A feature of the sale was the stand of "leadless glaze" ware in charge of Miss E. Slater. The takings amounted to over £40, which exceeded all anticipations. The general arrangements for the sale were in the hands of Mrs. Deacon, who acted as hon. secretary.

NOTES AND JOTTINGS.

THE PATIENCE OF THE SCIENTIST.

Few people who have heard one of the late Sir Robert Ball's popular and stimulating lectures, know what an immense amount of research lay behind those fluent sentences, which conveyed a great deal of knowledge in a delightful fashion. The *Times* alludes to his laborious work at the observatory at Dunsink, after he had been appointed Royal Astronomer of Ireland. His predecessor, Dr. Brünnow, had devoted himself to measuring the distances of some of the stars. Ball took up the problem where Brünnow had left it, but he was not satisfied that the very nearest stars had been recognised as such, and he set himself to cast his net wide in the hope of finding some nearer than those already known. He made lists of likely neighbours, his first containing 40, and his next 368, and all these he examined with the greatest care at intervals of six months. It is not easy to give an adequate idea of the enormous labour involved, but even more remarkable than the labour was the courage and patience required to proceed with such close work when the results were mainly negative. There was, of course, always the chance of finding a treasure, but practically nothing was found, and the only lasting satisfaction to be derived from the years of toil was that our knowledge had been definitely advanced, though not in the direction hoped.

DR. GEORG BRANDES ON THE CHARACTER OF SHAKESPEARE.

Dr. Brandes, the distinguished Danish critic, who is at present on a visit to our country, spoke with refreshing frankness at Caxton Hall the other night in regard to those people who entertain the idea that Bacon wrote Shakespeare. He was equally critical of the attitude taken by some modern writers who attempt to belittle Shakespeare. "The latest English essay," he said, "dwells upon his weakness, his vanity, and snobbery, and ends with the sentence that it is impossible to honour Shakespeare or to worship him. I do the impossible. And I do it without shame. I see in all these judgments a testimony of the unwillingness of the human mind to bow itself to the truly great. His contemporaries were unable to appreciate his greatness, but later times should remedy that fault. He had human weaknesses, but we know far too little of him to define them more nearly. It was no weakness in him that he was a poet. The only thing we really know is his genius, which still astonishes the world, and which he lavished so prodigally that he did not even gather his productions into books, but left half of his plays unprinted. If one should name mankind's greatest names, and there should be no more than 12, it would be impossible to pass over the name of Shakespeare."

"WAR AGAINST WAR."

The promoters of "War against War," the leaflet devoted to news and notes of the world's peace propaganda connected with the Universal Brotherhood League, are grateful to those who have responded so generously to their appeal for help to meet the small deficit incurred this year. A sum of £33 only is now required in order to secure the last twenty-five guineas kindly promised by Mrs. Illingworth. The autumn campaign has commenced under very favourable circumstances, and with every prospect of increasing success if financial assistance is forthcoming. There are many ways in which friends of the movement can help it on, and those who find it possible to arrange for a drawing-room meeting, or a conference of peace workers and others, or a free public lecture, will be glad to know that Dr. Charles Garnett, director, is willing to give his services free within the Metropolitan district, or elsewhere on payment of travelling expenses, and to speak on such subjects as "Is Conscription inevitable?" "Pacifism and Activism," "Three Great Illusions," or "Is Disarmament possible?"

LEAD POISONING.

In the course of his second lecture on "Industrial Hygiene" at the Royal Institute of Public Health, Sir Thomas Oliver drew attention to the disastrous consequences of lead poisoning, especially in the case of women, who were much more susceptible to it than men, and to the danger of using diachylon, or lead plaster, the purchase of which ought to be prohibited. Regulations had been made to lessen the risk of lead poisoning in the more dangerous processes of white lead making, which was no longer regarded as

work for women, and in the manufacture of red lead a new method had been introduced lately whereby the lead was not handled at all. As to the Potteries, Sir Edward Thorpe and himself had recommended that a large amount of white ware could be made without lead, and if lead was to be used, even for colour work, it should be converted into a compound much more insoluble in gastric juices than lead used in ordinary glazing.

INSANITY IN THE WEST END.

The fact that the greatest number of cases of insanity is not found uniformly in the East End, where poverty is the rule, is emphasised in the second volume of the annual report of the London County Council, which has just been issued. The figures are higher in the West End, in Westminster, Bloomsbury, and the Strand. Bethnal Green has the lowest ratio of all, though Poplar, Hackney, and Whitechapel stand rather high. On the other hand, insanity increases greatly among men during periods of trade depression, as Dr. John Carswell, of Glasgow, points out in his report on lunacy for the past year. Alcoholic insanity has shown a lower rate during the past three years than during such a year of trade depression as 1907-8.

Ilford Unitarian Christian Church

High Road (Near Connaught Rd. corner).

Founded 1906, by the London and South-Eastern Counties Provincial Assembly.

THREE DAYS' BAZAAR

will take place in

THE SCHOOLROOM

on December 4, 5, and 6, 1913,

with the object of clearing the Church of its

BUILDING DEBT OF £352.

To be opened

On Thursday, Dec. 4, at 4 p.m., by Mrs. WORTHINGTON. *Chairman*, Mr. EDGAR WORTHINGTON, supported by Rev. Henry Gow, B.A., Rev. J. F. Brown, and Mr. E. R. Fyson.

On Friday, Dec. 5, at 5.45 p.m., by LADY SCHWANN. *Chairman*, Mr. C. FELLOWS PEARSON, supported by Rev. W. H. Drummond, B.A., Mrs. Drummond, and Mr. A. H. Laws.

On Saturday, Dec. 6, at 4 p.m., by LADY BETHELL. *Chairman*, Sir ARTHUR W. BIGGS, supported by Sir John Bethell, Bart, M.P., Mr. Walter Young, J.P., Mr. Thomas Sloman, and Rev. Gordon Cooper, B.A.

Gifts of any kind or donations will be gladly received by Rev. A. H. Biggs, M.A., *Minister*, 37, Coventry Road, Ilford; Josiah G. Foster, *Bazaar Treasurer*, 12, Kenilworth Gardens, Seven Kings, Ilford; Arthur Beecroft, *Bazaar Secretary*, 19, Highlands Gardens, Ilford.

YORKSHIRE UNITARIAN UNION.

COUNTY BAZAAR,

Priestley Hall, Mill Hill, Leeds.

DECEMBER 4, 5 and 6,

at Three o'clock each day.

Dec. 4. Opener:

G. H. LEIGH, Esq., J.P.

Chairman: F. J. KITSON, Esq.

Dec. 5. Opener:

CHARLES H. BOYLE, Esq.

Chairwoman: Mrs. F. W. KITSON.

Dec. 6. Opener:

CHARLES HAWKSLEY, Esq., C.E.

Chairman: GROSVENOR TALBOT, Esq., J.P.

Season Tickets, 2s: 1st day, 1s. 2nd & 3rd days, 6d.

NEW GRAVEL PIT CHURCH, HACKNEY.

Christmas Bazaar

In Aid of the School Rebuilding Fund, at the

QUEEN'S (Small) HALL, Langham Place, W.

On Wednesday, December 3, 1913, the Bazaar will be opened at 3.30 by

LADY DURNING LAWRENCE,

Chairman: CHARLES HAWKSLEY, Esq.,

and on Thursday, December 4, at 3.30 by

MRS. SYDNEY MARTINEAU.

Chairman: W. BLAKE ODGERS, K.C.

Doors open each day at 3 p.m. Bazaar closed at 10 p.m.

President of the Bazaar, Rev. Bertram Lister, M.A. Secretary and Treasurer, Miss Whitehead. Assistant Secretary, Mrs. J. S. Harding. Entertainment Secretary, Mr. H. E. Ford. Banker at Bazaar, Mr. J. S. Harding. Presidents of Stalls, Mrs. Bowles, Mrs. Clennell, Miss Green, Mrs. J. S. Harding (Friendly Neighbours), Mr. Parker, Miss St. Alphonse, Mrs. Wood, and Miss Whitehead.

Goods suitable for Christmas Presents at reasonable prices: Curios, Antiques, Pottery, Paintings, Cutlery, Embroidery, and Plain Work.

Concerts and Entertainments, Teas and Suppers, Parcel Stall.

Prices of Admission: Dec. 3, Opening to 6 o'clock, 2s. (season); after 6 o'clock, 1s.

Dec. 4, Opening to 6 o'clock, 1s.; after 6 o'clock, 6d.

Tickets may be had from the Hon. Sec., Miss Whitehead, 63, The Common, Upper Clapton, N.E., or from any of the Bazaar Officers and Stallholders, or at the doors.

BOOTLE FREE CHURCH, LIVERPOOL.

A BAZAAR

will be held in

The Free Church Hall,

on

Wednesday, Thursday and Friday, December 3, 4 and 5, 1913.

OBJECT.—To raise £500 towards an Endowment Fund, and so reduce the dependence of the Congregation upon outside sources.

Dec. 3, at 3 p.m. Opener:

MISS EMMA G. HOLT.

Chairman: The Rev. J. COLLINS ODGERS, B.A.

Dec. 4, at 3 p.m. Opener:

C. SYDNEY JONES, Esq., M.A., C.C.

Chairman: The Rev. H. D. ROBERTS.

Dec. 5, at 7 p.m. Opener:

W. C. RAWLINS, Esq., J.P.

Chairman: The Rev. H. W. HAWKES.

Contributions in money or goods would be gratefully received and acknowledged by the Minister and Bazaar Secretary, Rev. Walter Short, B.A., 20, St. Alban's-road, Bootle, Liverpool.

PENDLETON (MANCHESTER) UNITARIAN FREE CHURCH.

Commencement of the Ministry of the Rev. Arnold H. Lewis, B.D. (Lond.).

On Saturday Afternoon, December 6, 1913, an Induction Service will be held in the Church, commencing at 3.30, to be conducted by the Rev. E. L. H. Thomas, B.A., Rev. Neander Anderton, B.A., and the Rev. R. Nicol Cross, M.A.

Tea in Schoolroom at 5.30 (6d. each) and at 6.15 there will be a Welcome Meeting. *Chairman*, Mr. Ernest Robertson.

Music by the Choir and Friends. Friends from Neighbouring Churches are earnestly invited to these Meetings.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

Nov. 29, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

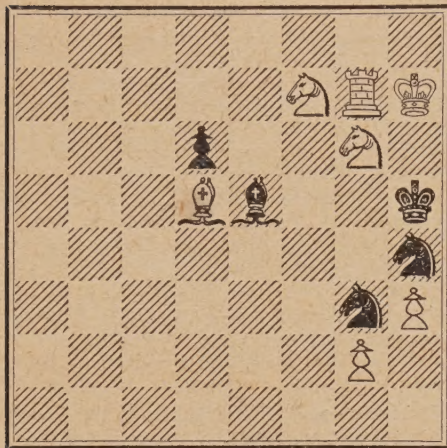
PROBLEM No. 34.

By PHILIP H. WILLIAMS.

(Specially composed for THE INQUIRER.)

BLACK.

(5 men.)



WHITE.

(7 men.)

White to play and mate in two moves.

SOLUTION OF No. 32.

1. B. Ksq. (key-move).

Correct solutions received from W. E. Arkell, Rev. I. Wrigley, Dr. Higginson, R. B. D. (Edinburgh), Arthur Perry, Geo. B. Stallworthy, L. G. Rylands, D. Amos, A. J. Hamblin, Thos. L. Rix, E. Wright, Edw. Hammond, F. S. M. (Mayfield), R. E. Shawcross, and A. B. (Liverpool). Of No. 31 from W. T. M. (Sunderland).

ANSWERS TO CORRESPONDENTS.

W. C. COUPLAND.—I am sorry to have to disagree with your opinion on suicidal problems.

CHAS. WILLING (U.S.A.).—Thanks for cutting and correct solution of No. 30.

E. C. (Highbury).—Your interesting letter seems to discuss methods of analysis. The process differs with differing ideas. It is largely a temperamental question. In general, however, I might say that an expert applies a different system to the study of a problem, since he is only allowed a definitely limited number of moves; a game analyst is not so hindered. Were he examining No. 32, for instance, as a game, he would instantly see that his Queen is attacked; he would instinctively play Q x R—"and wins." But this move does not achieve mate in two, nor does it matter to him—suffice it that Black should resign forthwith. It is a little difficult to lay down exact methods of solving, since personal idiosyncrasies play a large part in the process.

The Bolton Football Field.—Our No. 33 was wrongly transcribed. The position should be:—White: K on KR5; Q on KB6; Rs on QR2 and QR3; B on QR7; Kts on QKt3 and QB1; P on K5. Black: K on K6; R on QB4; B on Q4; Kt on QR3; P on KB6. When I received my award, duly published, the prize-winners were diagrammed, the two-mover being badly misprinted. I cannot account for the error, and was led astray by the confusion. Kindly note, therefore, that, when the two errors are put right (White Q on KB6, and White Kt on QKt3), my judgment will not appear so absurd, since the position is really a fine one. I have asked the editor of the Bolton journal for an explanation.

Modern Chess Openings.—The second edition of this work by Messrs. R. C. Griffith and J. H. White has been received (Longmans) for review.

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